

**SUGGESTIONS IN
ACCORDANCE
WITH MR.
AMABILE
BONELLO'S...**

M. A. : de Fremaux Vassalli
Formose





SUGGESTIONS
IN ACCORDANCE WITH
MR. AMABILE BONELLO'S
PROJECT OF EMIGRATION
IN THE COURSE OF
NORTH AFRICA

MR. A. Vignati Scimeni & Scimeni

MILAN

1863

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SUGGESTIONS

IN ACCORDANCE WITH

MR ANABILE BONELLO'S

PROJECT OF EMIGRATION

IN THE COASTS OF

NORTH AFRICA

BY

M. A. Vassalli Simon de Simon.



MALTA

1887.

SUGGESTIONS

IN ACCORDANCE WITH MR. AMABLE BOSSELLO'S

PROJECT OF EMIGRATION.



SENATE the necessity of aiding the cause of the proposed Maltese emigration, especially of those who are willing and desirous to be in the number of the Emigrants of Barbary, and being persuaded of the great aptitude of the Maltese to inhabit those countries, and that Mr. A. Bosello and the Marquis Testaferrata Vissani have encouraged it by their able writings, I therefore feel in duty bound to come forward and assist the good cause in giving my best advice and publishing plans for its realisation, the more so because I have travelled a good deal in North Africa and its Interior, where I spent nine years in excursions, frequenting many nations there, and especially with the Arabs of the different populations and tribes; and being favoured by the gift of the Arabic, Maltese, French, Italian and English languages, I could, by these means, learn and be informed of many things requisite for the proposed emigration; also being an agriculturist myself, and a son of him who had the honour to receive the appellation by the Great Napoleon Bonaparte of *Le Fondateur du Colon en France par Napoléon Bonaparte*, which appellation still exists in several of my father's documents, written by the French authorities and others written in several Archives in France, I am fortunately possessed of knowledge that enables me to give some counsel for such a necessary and useful undertaking. I therefore begin by giving particulars of a short excursion in the Regency of Tripoli, starting from the frontier of Tunis and travel all along the shore till I arrive at the frontier of Egypt, and choose the best land for our purposes as follows:—

El Bibbi is a very great harbour, wider than the Island of Malta, and closed in on every side, except a number of small openings between several rocks, like many doors for which it received the appellation of Bibbi, meaning Doors. In this sort of small sea is poured the river Wady (River) Fema or Fasmah; and a town in the inward part of the harbour called Kala.

In the Bibbi land, which is fertile, there are extensive uncultivated lands which could give occupation to an immense population; the harbour and sea teem with fish of every description and size; a fisherman, in an hour's time, will catch, with a common line of two hooks, six pounds of fish and squids. There are also found the best quality of sponges, and sea coral is found in the outer part of the harbour.

A little farther is the village Borgah, behind which there is a river as important as Wady Fasmah.

Zourah or Es-zourah is situated on the embouchure of a river equal to the last.

Tripoli Vecchia has also another river which runs, a little far from it, into the sea.

After the Capital Tripoli we find the W. Rasad and W. Said, which pass through a very fertile plain called El Jannahir: the plain is between the sea and the Mountains of Turbolah which surround this plain on its S.E. side, and a branch of these mountains terminates on the sea side, behind which, in following the sea coast, there is a greater plain in which there are several lakes and many springs rendering it more fertile; this ends in a great salt Marsh 100 miles long.

We are now following the sea coast, and intend to have mentioning all those places which are not useful for our agriculture, and therefore we leave the great Salt Marsh and come to a long chain of hills which follow a little far inland from the coast on which nothing is cultivated; between these mountains and the sea there are several good grounds cultivated by the Arabs, and where exist many Roman wells and ruins; the harbour is called Marea Zafrin near which we find an ancient Pise.

Now we come into the Gulf of Sidra (Gulf El Kahr), the ancient Syrtis Major) at the interior of which, inland, there are hills

of Cyprus, fertile valleys and large sulphur grounds, which will be very useful, in a commercial point of view, for English manufacturers. We now come to Baughay where there is very fertile ground, and in whose plains there are many deep wells with channels for irrigation.

I am always avoiding places which have no wells, springs, brooks, or rivers, and, therefore, I come at once to Oxyra or Gennak, an ancient Roman town, which is surrounded by many ruins of great extent, streets, temples, theatres, aqueducts and catacombs with inscriptions, paintings and fine sculptures; a vast Neapolis created in the rock with painting and sculptures and subterraneous galleries. This land has several brooks in its plains; but the town is inland and has no harbour in its vicinity, therefore we must proceed along the coast where we find, not far from it, Marsa (Harbour) Sams which is a town having a very small harbour and several brooks, ruins, theatres, temples and aqueducts.

Now we go to Rila El Haffi beyond which we find Marsa El Haffi, a small harbour and land not of much importance; but we come to Dousak which is a very good cultivable ground, where there are many waters for irrigation and a small brook, the population numbers 5,000 inhabitants. We now proceed to Rila Basin, behind which there is Marsa Rila El-tiri; not far from this we find an embouchure of the river Wady El-tamimah which passes between two ranges of hills and comes out to the Gulf of Borsabek; the first range of hills is called Jebel Akhdar, and the second Jebel Tenboudk.

Then we find another fine sand harbour having in its embouchure a small rock and an island called the Island of Seck, at the extremity of the harbour there is a small village Ain El Ghazel.

Leaving this we find Marsa Tenboudk which is in a mountainous country, and a little far from it there is a small river called W. Jish.

These are the lands which I have selected and propose for an emigration of Maltese because they are fertile lands and on the sea shore, having their harbours, waters for irrigation, abundant fish, gum, and many other things useful for man; wheat, ivory, hides, different minerals, saffron, different oils, fat and wines &c. &c. could be produced or found; also cereals, silk and cotton could be cultivated abundantly, because the Maltese are good cultivators of cotton, and

all these lands are most adapted for it. Such a colony would be the wealth of Malta, and would give great commerce and industry to England by all its products; and if Barbary were cultivated by Europeans, it would again receive the title of the "Granary of the Mediterranean," as it had at the time of the Romans. I leave these few words to the wise consideration of the British Government, inviting them to encourage by all means, this industrial and commercial enterprise. The island of Malta, being in the vicinity of these countries, could be reached by a trip of 24 hours, which vicinity gives a great convenience for sending fresh vegetables, fruits, game, fish kept alive in water, and many other articles which corrupt in a few days. This would be not only a help for the Malta inhabitants, but also for the Army and Navy.

The geological nature of the greater part of the land, which I have chosen for agriculture, is very favourable to the cotton plantation and if we go inland we will find that even woods could prosperously thrive with many other plantations: there are calcareous, siliceous, aluminous earths, and these are found to be mixed together in different proportions, some of them, which are in the valleys and plains, are rich in iron ore, others are lands of transport, caused by old and modern rains and deluges; this last is useful for legumes and different woods. There are some very good marshy lands in great plains producing a very good pasture, and most of them are perfectly clayey where clover and other cold cabbage, whose seeds are useful for oil could be advantageously sown; and the different alterations of marshy beds and sands, being abundant of springs of water, are the cause of luxuriant fertility and rich in fine meadows; but the mixed sands with marl and humus are excellent for potatoes, and very good early legumes could be produced in it.

The minerals found there are very useful, especially the sulphur which is found in the island of the Gulf of Sdra, which is called *Jeddi El Kibrit* on account of the great quantities of sulphur existing there. But were we to study the geological form and nature of lands of this place, most assuredly we would find good coal and iron, for its position appears to be favourable for these minerals.

Pasturage could be practised in the fresh waters only, for that one abounds with fish, consequently it only requires some good laws

for preserving the fry and spawn in the hot houses and still waters which are the seat of fish; but as for cultivating or sowing with spawn the harbours may be a useless trouble whenever we find those places teeming with fish. But we must take care not to imitate the laws of Malta as to fishing, for they are not only inefficient, but also wrongly made, in many parts; they are giving useless trouble to the authorities and keep the state of increase in a state-pen; whereas if the Laws were made according to the views of persons who have written on pisciculture in Malta, it would have long since increased in our harbours and shores, and even teemed them with fish; and the poor would live, and the inhabitants enjoy good fish of large size and cheap, but the present Law is giving annoyance to the fishermen without preserving the spawn or fry.

When we turn our ideas to the immense plains of these countries, we understand the great wealth which could be reaped through agriculture, especially at the present time when cultivation is no longer tedious or tedious to man or brute, for very nearly all is done by mechanism: see the infinite power of steam by which land is cultivated now-a-days; steam, which was once so terrible as to alarm all countrymen, is now harnessed quietly enough in the field, and will never cease ploughing there until something, more potent than it, is produced. We have not yet finally decided whether this mighty creature is to stand still and do its work by winding endless ropes, or to march about with a train of ploughs behind it. But that it is hereafter in one way or another, to do all ploughing, is indubitable; also watering or irrigating, plowing, reaping, mowing, gleaning, cotton gins for separating cotton from stalks which is useful for feeding cattle, cutting root, grinding different seeds to feed the cattle, and by it are working different sorts of ploughs, harrowers, grubbers, drills for sowing, others for manuring, grain-crushers, corn-bruizers, straw-cutter, chaff-beats, field-rollers, barley-drummers, oil-presses with all their other implements, turnip-cutters, threshing and winnowing machines, hay-making machines, grain-pulverizing machines, harrows, mills for several purposes, flour-drawing machines, and the many other agricultural implements worked by it. If man formerly lived peacefully by the mere handy work in agriculture, how much more peacefully will he live now that he has the help of

steam power and mechanism which can work twenty times more and better than by the sole hand and animal power! If the immense plains of Barbary were to be cultivated by steam power, cotton, corn and other cereals and legumes, and hay especially which could be reaped in these plains, without being previously cultivated or sown, our harvest would be so abundant that Barbary would no-doubt resume the ancient name given her by the Romans of "the Granary of the Mediterranean," and England would enrich her factories with cotton, wool, silk, and other valuable articles.

Rain is sufficiently abundant in this place, for in the months of September and October 1868, it fell in September 5 days rain, whole height 14 centimeters and 4 millimeters, but the state of the sky was 19 clear, 11 half cloudy, 0 full cloudy, 0 stormy with thunder. In October it rained 10 days, whole height 36 cent. 8 mill. but the state of the sky was 17 clear, 11 half cloudy, 1 full cloudy, 2 stormy with thunder. The months of December and January are the seasons when colicature begins, therefore I will give the state of the rain in January: at this month it rained 12 days, whole height 144 cent. 2 mill. but the state of the sky was 13 clear, 8 half cloudy, 10 full cloudy, 5 stormy with thunder.

The intended Colonization is proposed for those classes of men who are willing to work but do not find occupation, therefore they are to be considered as needy but diligent, and this is why we have proposed (in Mr Bonello's Pamphlet) to give assistance to the Colonist: a new Colonist requires great means, for he must have his dwelling place built, his agricultural instruments or tools, his beasts for labour, his cattle and some swine, poultry &c. &c, his seeds and a sum of money in his hands for a year's living which he will repay with a percentage, after some years and by instalments; without which conditions no colonization can go forward: M. Jak David says, " *toute colonisation sans capital et sans intelligence, fille du paupérisme, n'engendrera que le paupérisme.*" The Arabs say "*Fil-hat en-rasallâh li-sawwâk fi kâfil el glawm,*" that is, the agriculture of the needy is like the shepherd in lack of flocks.

The word *Poverty* is not known and never was written in the sacred pages of the Code of Nature, nor has Providence ever encouraged man to deprive his fellow-creatures of the right he has to

live like other creatures. Nature continually cries out inviting man to till the ground, telling him "I am thy mother who desired for thee and have written in my laws that loving word *Obedience*, if thou wilt but only take that land which I have created for man and give it to him freely without money and without price." Land does not require so much labour as in other arts, nor does it give so much trouble as other works give; he that tills the ground fulfils the law of nature which is sweet and pleasant, it fills man with prosperity, and gives him quietude and health with longevity. Man will be to a slave to his fellow-creatures, for he will be his own lord, and free master of his own property; therefore he will work with pleasure and be more interested with his doings, for the more he produces by his labour, the more he will enjoy and be happy.

Let it not be supposed that my writing on emigration has any tendency to any enucleament whatsoever, excepting that of taking the plough in hand and work as the other colonies do; my exertion is exclusively for the doing good to my fellow creatures.

The 'New York Times' says that letters have been received announcing the arrival at Jaffa of the bark *Nelle Lhopin*, which sailed from Newport, Maine, in August, with a Colony of Americans on board. The letters state that the Turkish Government had given orders that they should be permitted to land all they had brought with them duty free. The colony consists of 156, all told, embracing women and children. The vessel is laden with building materials for a village large enough to accommodate all hands comfortably. A church, a school house, a public store, a saw-mill, and the frames of other buildings are on board, and can be readily put up by the colonists themselves.

It is for us a great support and an evident proof that Christians can emigrate and live among the Arabs, and their land is proper for agriculture, since this number of emigrants left America their country which is a vast, fertile and rich land, possessing one of the best Governments in the world. These came among a nation very thinly populated, whose tongue they do not understand nor do they know their manners, customs or religion: then how much more can the Mahometans go and live amongst the Arabs—they, who are already living amongst them since many centuries—and cultivate their lands, who

talk the arabic language, know their manners and customs, the climate agrees with them, and the land is thousand times better and immensely wider than that of Malta.

It is not today only that the Government was asked to provide for an emigration from Malta, but many other writers and at different epochs have written and asked the Government for it. This lethargy or tardiness appears to us quite a mystery; but now we have no more time for delay, the people are at their last resource, and except the Government gives a proper remedy, many will die by starvation as it happened and is happening very sadly every day. This is the best moment for emigration when the land is to be prepared for the beginning of winter and for building the necessary habitations. The majority of the people are pushing to receive an assistance for their emigration, and we hope that this season will not pass without the fulfilment of such a wise measure, especially when we see that the crop of this year has altogether failed for want of rain in this island.

It would be wise for the Government to economise the money of this Country in order to send yearly a number of emigrants to Barbary, and by this means no poverty will remain any longer in Malta. The Government already has read in our writings that the demands of money we have made is to be LENT to us by the SIX per cent and not to be given gratis, which will bring a great benefit, by its lucres and products, to Malta and to England.

A colony must be headed by some *intelligent Directors* having the spirit of enterprise, inventive talent, sound judgment, reasoning mind, and a competent learning in arts and sciences, and especially in Agriculture adapted for the regions to be cultivated, knowledge of the indigenous language, their laws, manners and customs.

The Directors are to give every month a list of works to be done, namely, showing when the different seeds and plants are to be put in, or to be taken from, the earth, and give a weekly lecture on all agricultural directions, in order that the coloured agriculturist and all the colony should perfect themselves by the new experiments and inventions found there, and those which could be given in their teaching, extracted from good authors.

The Directors are also bound to give monthly the money allowed to every colonist, and to watch and see that no colonist, who has not

paid his colonial debt, should remain idle, or be allowed to squander the fund which has been lent him for the cultivation of the land, so that the fund allotted for this colony should be kept increasing for further colonisation.

They are to watch the persons under their superintendence till the emancipation of their debt be completed, if the colonisation is limited, but if it continues to occupy more land, they are to be kept always employed for the same purpose, and their salaries and gratuities are to be taken from the interest of the fund which will be increasing by the five or six per cent given for the money spent for the colonies.

Let the Directors and Projectors of this colony know that they must be the chief pillars of this interesting enterprise, and that when they keep on good terms with the indigenes, they will fortify, by so doing, this colony, and be free happy among other nations. The writer of this project has been, as is already said, nine years among the Arabs, and he travelled much in North Africa, and went several times to the interior, and twice in the Great Desert where he always met with respect and love, because he knew from childhood how to respect and love the customs and manners of all classes and creeds of men. And this is why some of the Maltese are sometimes insulted, in Africa, by Mohammedans: it is because when they see an Arab in Malta, they insult and vex him by throwing dirty things into the basin of his ablution, when he is in the act of prayer to the Eternal God; also when he is passing in the streets they insult him by blaspheming his religion and say to him many contemptible words in flinging at him stones or other dirty objects. These are things of daily occurrence and seen by all powers by, who do not dare to silence these reflections, but sometimes they join and do likewise: let it not be thought that these are children of three or four years; no, they are, in many instances men. Let Parents and especially *All Guides and Authority* of the people put an end to such abominable dealings by severe punishments, so that when we go to other countries we shall be respected as we respect others¹¹. I conclude these observations by reminding the readers of these few lines that there are more than 10,000 Maltese living among Mohammedans: when we begin by Morocco, Algiers, Tunis, Tripoli, Egypt, Syria,

and Turkey we find that these Mameluk countries are full of Maltese people living very quietly among them, and if they be insulted by any Mameluk he is punished by *basas*—by the local authority, and if perchance he be not punished then the respective Consul causes him to be punished.

If we are enabled to obtain this colony by the same conditions we projected; if we keep in good terms with the Mameluks; and if we keep paying the funds lent us, most assuredly our emigration will continue till all the Maltese that are in distant lands will join us.

The products of all the Maltese that are abroad are of no utility to us, for they are enjoyed by foreigners who are in the countries; but if the Maltese be recruited in a land near Malta, then their products would be useful for Malta and England. Malta is in a state of great poverty, consequently we must approach the industry of her people who are afar off, so as to bring to the Island industry and trade without which the Island cannot give subsistence to its population, for her lands are few and bad, its scanty produce is obtained by the pains and expenses suffered by the cultivator; for we have no rivers, superfluous springs, or any high lands with clayey or earthy beds which are the source of water for irrigation; we have no high lands covered with woods or thickets to bring down, by rain water, the humors of the wood into the lower grounds, which enriches the soil, nor can we boast of much rain because that physical power which attracts rain—the woods or any other verdant places—is altogether null: this is why the Arab never waters his lands, because nature does it for him yearly in bringing it down from the high lands covered with woods and brims. Also this is the reason why the Arab ploughs with a sort of plough not much bigger than the pipe in which he smokes, and still he obtains his harvest very quietly and without much expense, his land being chosen from those lands that have a certain quantity of slanders and humors which has the property to swell by rain and be kept soft or tilled by nature. But were such lands to be properly cultivated, they would give tenfold more than they produce by this poor mode of cultivation.

The Arabs who are in the reach of the monopoly of Bushams and Bays cannot cultivate the land, for they are laden with taxes and different payments by the authorities; therefore if we obtain lands it

must be under the condition, that these natives will have nothing to do with our land, sea, or harbour, which they concede to us, nor in the least with our laws, but that land must be obtained in such a way as to be altogether independent from them, their laws and taxes; and all those Arabs who are employed or work with us must be considered as being our own family, consequently their authority will have no power upon them as long as they are with us, for were it differently, many inconsistencies will befall us, some of which I will mention to give a slight idea of the harm which we might suffer. I was in Tunis when a French Colonel was cultivating some land, and had chosen some Arabs to put them under the teaching of his farmer's directions who took great pains and made many expenses to teach and sustain them as his own sons—for he considered all men to be his family—without the lack of any thing for teaching or comfort. When the Bashaw had need of soldiers he took these Arabs, and the Colonel found himself without hands for his farm: all was neglected, his animals suffered greatly, his land remained without cultivation, and till he could choose other men and teach them again, he incurred the same expenses and pains he spent for the others; and he lost the culture of one year, and it took—as with the others—about three years time for teaching them to the same degree of learning and practice as the others were.

When public works are to be executed the Authority sends to gather men for his undertaking without minding whether they be employed or not. Sometimes Mamluks who were jealous of the good treatment, instruction, and salaries that their compatriots were receiving from Europeans, tried to invent falsehoods and accuse them to the Mamluk authority in order to make them lose their employments; sometimes they accuse them to have been drinking liquors or wine, or eat pork meat, at other times accused them that they were not fasting on fast days, that they had stolen here or there, so that by false witnesses they found always means to snatch them from their employments. This dealing went so far that it annoyed and exhausted all the patience of the French authorities, when the French Consul went to the Bey and arranged a convention with him that all Mamluks employed with the French subjects, will be considered as French as long as they remain employed with them. This con-

sure, taken by the French authorities, gave great assistance to speculators and to the local authority, because the speculator was rare of his workmen, consequently could teach them and put them on a better basis of agricultural knowledge, being assured that they cannot be taken forcibly from him. The nobility and the inhabitants enjoyed by these means, first, because many were undertakers of agriculture came into the field, and some bought, others took land in lease, and second, because the products augmented and were perfected by the Europeans; also these products were a rich boon to the speculators as well as to the inhabitants and their Government.

My object for choosing Tripoli is because of its vicinity to the Island of Malta, and because many Maltese would not go far away from their own country and relatives. Being near Malta, they could in 24 hour's time not only revisit their country, but also send help in money or other things. By its vicinity it would be a great help to the British Government, as it could provide a market at hand to supply the people, Navy and Army in these Islands, and send meat, cereals, fruits and different other objects for England and her factories; also in case of a sudden want of provisions, and even more, in case of war, it would find them ready at hand, and secure them in three days time. When France felt herself in need of a land for the congregation of her men, who were in lack of work, and it was requisite to furnish France with the provisions necessary in case of peacetime or war, she began to form plans, for taking the nearest land, that is Algeria—though it cost her immensely dear by the loss of men and money—but after so many conflicts she has found herself possessor of a land which now-a-days is become the market of France, and a *Caserne militaire*, whence it can be furnished in a short space of time with provisions and men in case of need, as it did in the time of the Christian war. But our demand is more legitimate, for we ask to have possession of land and not to get it *by force of arms*, and instead of fighting we will be useful to the Nation and Government among whose wages it we were to consider the import of the meaning or etymology of the Arabic and Maltese name given to a human being we would understand that we are bound to love all mankind as our own family; the word in Maltese is *Bakidra* and in Arabic *Bendiam*, or we may divide the word *Ben-Adam*, that's the Son of

Adam: since it is the case that every man is *Ben-Adam*, then all men are the sons of *Adam*, and consequently we are all brethren; and if we are such we must be all one flesh, for we come from one common father, *Adam*, who loved all his offspring equally the same, and being all brethren, we must be kindly affectioned one to another with brotherly love, not minding of what nationality or creed a man might be, for all are *Ben-Adam*. Such is our inclination towards our brethren the Arabs, among whom we will try to go, to do good and teach them every useful thing, in order to profit, through our living among them, whether pecuniarily or morally. Our English brethren too will find themselves comfortable and happy amongst us—if there be any of them who would like to emigrate along with us or would pass some time among us for arrangements or trade &c. &c.—for they will find us useful to them in many respects, and in us they will find a negri-African and European people who would guide them in many places, interpret for them, and in short, be received among us most affectionately.

We will try to multiply and bring to perfection the cattle, other animals, their produce, and all that which is the production of milk; and profit by the immense quantities of fish existing there, in trying to make it subservient to industry and trade.

Some may take the word *Emigration* as some very bad deed having an unattractive feeling attached to it; but I see that *Emigration* exists and is born with man and brute: go and see quadrupeds, reptiles and fish, for all these migrate some in certain seasons, others when they cannot get sufficient food, the products of the place in which they live having disappeared. And with what joy do they emigrate! Go and see birds gathering on trees in great numbers, flying from one branch to another, going up and down, chirping and singing together, showing the joy they are in, because the food of former they inhabited has disappeared for them, and they were found the desired food of abundance where are flowing with and many. Go and see the sheep, by the same instinct, they leave the place where pasture is exhausted, and remove to another where pasture is abundant. The Arabs too who are still living in a pastoral state, and who are not corrupted by the fashionable life from which many Europeans are suffering; when they are tired or dissatisfied with

the land they are occupying, rise early in the morning—after having previously packed up—and put every thing on their camels, mules, and donkeys, mount their horses and start—having their flocks in the land—towards the land which they think most proper for their agriculture, where they will pitch their tents and remain as long as they like and think of a better land which is not inhabited or cultivated by others, for it is a natural law with them, that where others are occupying or cultivating a land they have no right to take it, but as soon as it is abandoned they have every right to occupy it: they do not buy or sell land, for they say that land and sea are created only for those that will make a proper use of it, and not to be left abandoned and in the possession of those who do not produce or profit by it. These natural men have not that lustful desire after gain which the Europeans have, but still they are rich and enjoy health and legitimate pleasures much better than the Europeans. When one day I was travelling in the interior of Africa, having nothing to eat, but I had money, I approached some tents of the Arabs where I was very kindly received, and I asked them to sell me something to eat; these good men took me into their tents, washed my feet, brought me coffee, then some sweets of theirs till they prepared a banquet with caracasso and a fuloomah (bread baked under an earthenware made of baked clay), with milk, dried figs and dates; having finished from dinner which was simple, but heartily heartened, I had a long conversation with the Sheikh Bril Esh-Sikar (the Chief of the hair tents) and surrounded by the rest of the tribe as a family surround their common father. After having finished, we went round the country, the Sheikh with me, and when we came back, the Sheikh asked me to remain the night with them. On the morrow morning they brought me coffee and prepared provisions for my journey, and with me a man, very polite, and a boy came with us too, for a certain distance, then in leaving them I wanted to know what was my debt towards them; the man answered that what they had done, was that which they would others should do to them being in a strange country; then I wanted to give some money to the boy but he was prevented by the man, saying; what will we do with money? I answered, to buy all those things which you cannot do yourself; that, said he, can be done by bartering several of our articles with

those things we require, for God gave us all we want for food and raiment; but, said I, when you require pistols, guns, powder and many other things, what will you do? he said, we will go to the town and barter beads or other objects with those, and so we are provided with what we wanted. Certainly this is a pattern, said I to myself, of natural life, which makes man more happy and more rich than he who lives in those lands whose conquest and many particulars are sucking the sweat of the brow of their fellow creatures; agriculture keeps man in a happy life and always rich, for his industry is not swallowed up by any greedy speculator or deceiving charlatan.

By our penance the trade in the interior will receive a great impulse; and the Arabs seeing that their articles find a good and easy sale, will, by this means, bring more merchandise and open with us a great trade; we also will sell to them, for the interior, many manufactures and other merchandises, *viz.*—hardware, tools, sugar, coffee, medicines &c. &c. All this will multiply the benefit from us to the Arabs and vice versa, which will encourage them, through our instructions, to cultivate more and more the interior, and so we will be loved by them, gain with them, Malta and England will get their good share in this our communication with the interior, and in a short space of time we may have a rail-road communicating with the hundreds of towns, villages and the numberless tribes that inhabit under tents.

Are we truly desirous that the Colony proposed to be established on the North Coast of Africa should prosper and should not fall into slavery? If such be our desire, let us consider the agriculturist as the origin of all wealth and happiness of man; consequently let us not oppress him by throwing upon him grievous taxes, but let us encourage him by all means, and to effect this we must regulate the salaries of all the employes, from the Governor of the land, to the lowest one, by giving them not more than what an agriculturalist can earn through his industry during the year; but let him have some land in order that he may accumulate something for his old age, if there be no Life Assurance and Annuity Companies established for the help of widows, orphans, the aged and infirm—and so every man will enjoy equally the same, without simplicity or extravagance.

gates; for as the employe is necessary and useful, so are all other men; the world cannot dispense with the one more than with the other, for all have a duty to fulfil in order to keep the world in equilibrium. Let every man look upon another as a brother, not desiring to be considered something greater than others, and so we will live in fraternal concord and be happy and lack nothing in our colony. What a truly diabolical thing is enslavement and the lust of power! It destroys all the charities of life and renders those who are under their influence the worst imitations of the evil-demon.

Let the laws of the country be prepared by just and evangelically good men, considering every article they write in the spirit of true charity and righteousness, and having in view the punishment of the wicked and the praise, honor, and protection of the righteous; but let punishment be accompanied by charity and mercy, that is, not punishing for the sake of revenge but only for correction, as a doctor does in curing his patient; and when the culprit has suffered the punishment due to his crime he should be looked upon, from that very instant, as a righteous man and should not be despised, for he has paid the debt he has committed against his fellow-creatures: this will keep him again honorable among all men, and so he will not relapse to his former bad conduct; also let us have in view that by these means, the other populations among whom we go and live will praise our laws as being just and full of love to man.

It is evident that there can be no government without laws: and laws, however good in themselves, are useless if not obeyed. In the order of God, to government is entrusted the civil sword; and the laws show how he is to wield it. While it is a "terror to evil-doers" it is a "prize to them that do well." Where the laws are right, and equal justice is maintained, where no inquisitorial spirit exists, no honest man need fear the sword. Obedience to the laws is absolutely necessary; for, when the spirit of insubordination prevails, no man can ever obtain his rights, nothing but wrong prevails; and the property of the honest and industrious man will soon be forced in the hands of the knave. Those who have nothing to lose, and to whom the state owes nothing, are the first who cry out for change, and the first to disturb public order, in order that they may enrich themselves with the spoils of those who, by legal inheritance, or by

ment industry, have obtained wealth. Wherever the spirit of disobedience and insubordination appears, it should be discountenanced and opposed by every honest man.

And, therefore, nothing can be more reasonable than the principle of taxation. Every country must have a government. Every government has three important duties to perform on behalf of the governed: 1st, To maintain domestic order. 2nd, To distribute impartial justice. 3rd, To protect the governed from foreign enemies. For the first, many civil officers and a militia are generally required. For the second, courts of justice, judges, &c., must be provided. For the third, a strong militia and a naval force, particularly in time of war, or in the event of any assault by evil men, or any other danger, must be always kept on foot, or in readiness, for the defence of the country.

Now, all these expenses are incurred from the public, and by the public they are to be borne. And taxation on the wealthy, is the only mode by which money can be raised—without detriment to the poor—to defray these expenses. Every man, therefore, who is rich and who shares in the blessings of domestic peace, who glories in the administration of impartial justice, and who wishes that his wealth be preserved from illegal hands, that the constitution of the land be inviolate and where he has his riches, and its civil and religious institutions, be preserved for himself and his fellow creatures, should cheerfully bear his part among the wealthy, by giving that tribute to the government, through whom and from whom, according to the constitution, under the superintendence of God's Providence, all these inestimable blessings are derived. He should support the government, in order that the government should support him, protect his estates, and all the wealth he may have acquired through the sweat of the poor. And the principle of justice is the same here as in the performance of any civil contract, or the remuneration of any kind of service. That justice which compels the rich to pay the labourer his wages, also obliges him to pay a tribute to government for having speculated on the poor. He has had the labourer's work and gained with him, and the labourer has had a scanty pay in comparison with the gain obtained by the rich. He has had the protection of the state, and the state must be stayed and supported

by him. In both cases obligation and interest are mutual. The state is bound to protect the subject; the subject is bound to obey and support the state. When the subject is protected in all his rights and privileges, the state has done its duty. When the subject respects the state, obeys the laws, and contributes his quota—some directly, others indirectly—for the support of government, he has done his duty. The subject cannot live without the support of the state; the state cannot exist without subjects, or without their support and obedience.

Reader! if you have the happiness and fortune to live under the British constitution, be thankful to God. Here, the will, the power, and almost influence of the government, were it even so disposed, cannot deprive the subject of his property, his liberty, or his life. All the solemn legal forms of justice must be gone through; the culprit, of whatever crime he may be accused, must be heard either in person or by his counsel; and finally, twelve honest, impartial men, chosen from among his fellow-subjects must decide on the worth and validity of the evidence produced by the accused. For this great institution of the jury may God make the inhabitants of Great Britain thankful! I am sure that if the *Asiatics*, among whom I hope we shall settle, see the effects of this impartial and just institution, they will certainly praise it and desire to be judged by it.

I assure you, my reader, that I will take a warm part in the general joy, if our demand is conceded; and I hope that mutual affection will do more for mutual help and mutual advantage between the Malacca population and the British Government, than any human power or political knowledge could ever perform. If I were not persuaded of this, my satisfaction of having written on this project would not be so complete as it is.

I have the honor to be, with the highest sentiments of regard and esteem, my good reader, your most affectionated friend

M.A. VANALLAN FORMOSE DE PERMATTA.

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